No 8

# Mr. *SCOTT's*

# SERMON

AT THE

## Bishop of *Winton's*

## Primary Visitation.

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# Of Spiritual Rule.

A

# SERMON

Preach'd at the

Primary Visitation

OF THE

Right Reverend

Father in GOD

# JONATHAN

Lord Bishop of *Winton*,

*August* 26. 1708.

At *Newport* in the *Isle of Wight.*

*By* John Scott *M. A. late Fellow of* Queen's College Oxon, *now Vicar of* Carisbrook *in the said Island.*

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TO THE

Right Reverend

Father in GOD

# JONATHAN

By Divine Permiſſion,

## Lord Biſhop of *Wincheſter*,

And Prelate of the moſt Noble Order of the GARTER.

My Lord,

WHEN I had the Honour to deliver this enſuing Diſcourſe before Your Lordſhip at Newport, You were pleaſed to give a publick Approbation of it, and to declare Your Opinion "that I ſhould print it, only that I ſhould omit a "Paſſage relating to the Seven Biſhops, becauſe Your Lord-"ſhip was concerned in it. My Lord, Your Reluctancy in this Matter will have its juſt Allowance from the World, and adds to Your Honour; but when the Argument of my Diſcourſe led me to it, it would have been eſteemed in me a moſt ſtupid Neglect, to paſs by ſo notable a Criſis in our Church Affairs, ſuch as was conſpicuous to the Eyes of the whole Nation, and to all the Reformed Churches abroad, whoſe

Safety,

*Safety at that time depended upon the same Bottom with ours. The seasonable and couragious Rescript of the Noble Prelate of* London *to his Prince, when commanded by him to do a most unjust Action, and the Firmness and Constancy of the Seven (in which Your Lordship had Your Share) when they refus'd to execute an illegal pernicious Edict of the same unhappy Prince, were of the last Consequence to this Church and Nation. They gave a Check to the strong Tide of Popery and despotick Power, which was flowing in upon us, reviv'd our Spirits, gave Breath to our Civil and Religious Liberties, and opened a new Scene of wonderful Consequences, the happy Effects of which we are now sensible of, and hope they will be transmitted to late Posterity. These were such lasting Monuments of the Honour of the English Episcopacy, as will never dye in the Hearts of good Men, much less ought they to be blotted out of our Writings. If therefore in publishing this part with the rest of my Discourse, I am disobedient to Your Lordship, I shall hope for Your Lordship's Pardon, because it is the only thing, wherein I can be disobedient to Your Lordship, being in all other Respects,*

My Lord,

Your Lordship's

Most Obedient,

And most humble Servant,

John Scott

# *Of Spiritual Rule.*

Hebr. XIII. 17.

Πείθεσθε τοῖς ἡγουμένοις ὑμῶν, καὶ ὑπείκετε.

*Obey them that have the Rule over you, and ſubmit your ſelves.*

THE Words are an Apoſtolical Precept of Obedience and Submiſſion to thoſe that Rule, and being Apoſtolical it is inſpired by God and a Divine Sanction, and ſheweth us that Rule and Obedience are not κτίσεις ἀνθρωπίναι Creatures of Men, but the Inſtitutions of God.

§ 1. I premiſe this to ſhew the true Baſis, or Foundation of Government in general. For of late to affirm that any Government, Eccleſiaſtical or Civil, is of Divine Authority, hath been eſteemed *Crimen læſi populi*, a Breach of the Power of the People. The Author of the *Rights of the Church* lays it down as a Fundamental Maxim, * "That they "who in Civil or Religious Affairs claim a Power "not deriv'd from the People, are Enemies to the "Rights and Liberties of Mankind, and can deſign nothing "leſs than making them Slaves to Prieſts and Princes! But hath Mankind more Rights and Liberties than the Creator of Men hath given them? Or under a pretence of Rights ſhall we invade the Sovereignty of God? The Eternal God, who hath created the World with an inimitable Wiſdom, and upholds it with his invincible Arm, hath not He Authority ſufficient

* P. 235.

to

to govern it, without having recourſe to the Work of his own Hands, whoſe Breath is in his Noſtrils?

*The Powers that be, are ordained of God. By Me Princes Rule, and Nobles and all the Judges of the Earth,* is the dictate of Wiſdom it ſelf, that Wiſdom ἣν Θεὸς ἔκτισε ἀπ' ἀρχῆς, which the Lord poſſeſſed in the beginning of his way; this Wiſdom of the Father is King of Kings, and Lord of Lords, and the * Origin of all Power amongſt Men, which therefore is not the Servant of the People, but the Ordinance of God, † who in the Diviſion of the Nations of the whole Earth ſet a Ruler over every People. And as He hath adapted the Governments of the World ſuitable to the Diſpoſitions, the Neceſſities, or Conveniencies of every Nation, ſo doth He require Obedience to them; nor hath the People any more Right to evert, or unhinge that Order and Frame which He hath appointed, than the leſſer Stars have to pull down the Sun from his Chariot, or the Moon from her Bed, the one of which God hath commanded to rule the Day, and the other to rule the Night.

Rom. 13. 1.
Prov. 8. v. 16.
V. 22.
*Matth. 28. 18.
†Ecclus. 17. 17
Gen. 1. 16.

It is God himſelf who ſaid, *Pſ.* 82. 6. to Rulers, *I have ſaid ye are Gods, i. e.* in the Place of God, his Vicegerents, his Rulers amongſt Men. And it is the Voice of the ſame God to his People by the Mouth of his Apoſtle. *Obey them that have the Rule over you, and ſubmit your ſelves.*

I have ſaid thus much to declare the Glory and Sovereignty of God, and the juſt Power of his Magiſtrate, in oppoſition to the new Builders of *Babel*, ſome preſumptuous *Nimrods* amongſt us.

§ 2. I

§ 2. I now proceed to ſhew who theſe Rulers are of whom the Text ſpeaks, that we muſt Obey and Submit to them.

Two Modern Commentators unwilling to give this Obedience where due, have referred it to the Civil Magiſtrate. And thus far the Clergy of the Church of *England* do willingly run into their Expoſition. We do willingly and *ex animo* (but upon a better Principle than their falſe gloſs) profeſs our Obedience and Submiſſion to the Queen's Moſt Excellent Majeſty, and to all Civil Magiſtrates. We pay Her even a Canonical Obedience. Our Holy Church in her firſt Canon has taught us, and we teach it to others,

*Per Præpoſitos hic Magiſtratus intelligo.* Aretius in locum. *Videtur referendum eſſe ad Magiſtratûs obedientiam.* Zuinglius in locum.

"That the Queen's Power within her Realms, Canon 1.
"and all other her Dominions and Countries, is
"the higheſt Power, under God, to which all Men, as well
"Inhabitants, as born within the ſame, do by God's Law
"owe moſt Loyalty and Obedience, afore and above all
"other Potentates on Earth. We affirm in the Words of the ſecond Canon, "That the Queen's Majeſty hath
"even in Cauſes Eccleſiaſtical the ſame Authority Canon 2.
"that the Godly Kings had amongſt the Jews,
"and Chriſtian Emperors in the Primitive Church: Nor do
"we in any part impeach her Regal Supremacy in the ſaid
"Cauſes. Acknowledging that the Supreme Civil Power is, under God, and by him appointed to nouriſh, protect, and defend his Church. *Nutritii Patres & Matres* is the Appellative of Rulers in Scripture. *Kings ſhall be thy Nurſing Fathers, and Queens thy Nurſing Mothers.* Iſ. 49.23. They are alſo ſtyled Shepherds. God himſelf ſaith of *Cyrus*; *He is my Shepherd, and ſhall perform all my Pleaſure*; and *Homer* calls a King Ποιμένα λαῶν the Shepherd of the People. Supreme Magiſtrates are alſo called *Epiſcopi*. Amongſt the Athenians thoſe Magi-

Iſ. 44.28.

Magiſtrates who went about from City to City to explain the Laws, and do Juſtice, were ſtyled Ἐπίσκοποι καὶ φύλακες, the Superviſers and Keepers of the Laws. *Conſtantine* the Great tells his Biſhops, *Vos intrà Eccleſiam, ego extrà Eccleſiam à Deo Epiſcopus conſtitutus ſum.* You are Biſhops within the Church, and I a Biſhop without, and all appointed by God. And in the Edict of *Valentinian* and *Marcian* Emperors, which approves the Acts of the Council of *Chalcedon*, the Two Emperors are called *Inclyti Pontifices*, Excellent Biſhops for their remarkable vigilance and care over the Church.

For theſe Reaſons we pay thankful Obedience to Kings and Queens, and all that are in Authority, and ſubmit our ſelves in the Words of *Juſtin Martyr* to *Antoninus* the Emperor. "We only worſhip God; "in other Things we chearfully ſerve you, profeſſing you to "be the Emperors and Princes of "Mankind.

*Nos ſolum Deum adoramus; rebus in aliis vobis læti inſervimus, Imperatores & Principes Hominum profitentes.*

§ 3. But Thirdly, this notwithſtanding, and without Impeachment of the Power of the civil Magiſtrate, by thoſe that rule here are underſtood Spiritual Rulers, the Rulers and Governours of the Church, becauſe the very ſucceeding Words tell us, *They watch for your Souls as thoſe that muſt give an Account*: But civil Magiſtrates "properly intend the external Po- "lity and Weal of the body, and "not the Affairs of the Soul which "are Spiritual and Internal.

*Atqui Magiſtratus civiles non incumbunt propriè Saluti Animarum, ſed tuentur ea quæ ſunt Salutis externæ.* Hyperius in locum.

That from the Beginning of Days, God hath committed the Government of his Church into the Hands of particular Men, or Orders of Men, is moſt evident from ſacred Records, notwith-

withstanding what has been lately advanced to the contrary. The two Businesses of the World and Religion seem to have been divided betwixt the two Sons of *Adam*, *Cain* and *Abel*. *Cain* was a Tiller of the Ground, but *Abel* was Ποιμὴν προβάτων a Shepherd or Keeper of Sheep, an Office figurative of the future Vigilance and Care of him who was then promised, and at length given to be the Shepherd of *Israel*, and to lead *Joseph* like a Flock. Gen. 4. 2. Septuagint. Ps. 80. 1. Is. 40. 11.

God accepted the Sacrifice of *Abel*, and rejected that of *Cain*; upon which the Learned *Diodati* in his Annotations observeth, "That their Sacrificing seemed to "have been an Act for the Election and Consecration of one "of the two Brethren, whom God did choose for his Servant, "and the Head of the Blessed Race; and that hereupon *Cain* "was provoked to Anger, because his Younger Brother was "preferred to this Dignity, which he thought belonged to him "by Right of Eldership. Gen. 4. 4, 5.

When *Abel* was slain, God was pleased to fill up his Room with *Seth*. *Adam knew his Wife again, and she bare a Son and called his Name Seth, for God, saith she, hath appointed me another Seed instead of Abel, whom Cain slew.* In *Seth's* Days publick Worship was first instituted, for *then began Men to call upon the Name of the Lord.* Gen. 4. 25. Gen. 4. 26.

*Enos* his Son was the first of the eight Preachers of Righteousness, who continued down to the Flood, for *Noah* was the eighth of them, as St. *Peter* tells us, 2 *Pet.* 2. 5. But our Translation doth not come up to the Sense of the Original in that Place, for * κήρυκα which we interpret Preacher, properly signifieth an Ambassador, or Herald, commissioned by his Prince,

* Ἑκάστος γὰρ βασιλέων ἔχει τοὺς ἰδίους κήρυκας. Every King has his own Heralds. *Didym. in Hom.*

and repreſenting his Perſon, and inveſted with ſuitable Powers.

After the Flood, the firſt Born of every Family were inveſted with the Power of governing the Church. * *Sanctify the firſt Born; they are mine.* † *Omnes Primogeniti ex Stirpe Noæ.* The firſt Born of the Houſe of *Noah*, and after of the Houſe of *Abraham* with whom God alſo eſtabliſhed * a Covenant, as he had done before with † *Noah*. And tho' in all theſe Eſtabliſhments of God's Church the wicked Enemy of Mankind ſet his Engines on work to evert and overthrow them, ſo that oftentimes it ſuffer'd great Eclipſes, yet did God always over-ſhadow and protect it, and render it, when he thought fit, illuſtrious again, in deſpite of all oppoſition.

* Exod. 13. 2. Numbers 3. 13.

Hieron. Epiſt. 126. ad Evagr.

* Gen. 17. 2, 7.

† Gen. 6. 18. 9. 9.

*Aliquando in ſolo* Abel *erat Eccleſia, & expugnatus eſt à Fratre malo. Aliquando in ſolo* Enoc *erat Eccleſia, & tranſlatus eſt ab iniquis. Aliquando in ſolâ Domo* Noe *erat Eccleſia, & pertulit omnes qui in diluvio perierunt. Aliquando in ſolo Abrahamo Eccleſia erat, & quanta pertulit ab iniquis novimus* &c. Auguſtinus in Pſal. 128.

" At one time the Church was " viſible only in the Perſon of *A-* " *bel*, and he was ſlain by his wick- " ed Brother *Cain*. Sometime on- " ly in the Perſon of *Enoch*, and he " was taken away or tranſlated " from the Wickedneſs of evil Men. " Sometime it was appropriated to " the Houſe of *Noah*, and he ſuffe- " red the Affronts of all who pe- " riſhed in the Flood. Sometime " in *Abraham* alone, and how much he ſuffered from the " Unjuſt is well known.

Under the Law, in the Moſaick Diſpenſation, God was pleaſed to * accept of the Tribe of *Levi* inſtead of the firſt Born, and to appropriate them to himſelf. In which *Aaron* and his Sons were included, and

* Numb. 3. 12.

of

of them *Aaron* was conſtituted High Prieſt. He himſelf † conſecrated his Four Sons to miniſter in the Prieſts Office, and the reſt of the Tribe * miniſtred to *Aaron*, and did the Service of the Tabernacle. Which Three Orders of *Aaron*, and his Sons, and the Levites in the Temple were Antitypes of the three correſpondent Orders of Biſhops, Preſbyters and Deacons in the Chriſtian Church.

† Numb. 3. 2, 3.
* v. 6, 7.
Hieron. ad Nepot. Epiſt. 2.

The ſupreme Rule of *Aaron*, and his Succeſſors the High Prieſts in the Jewiſh Church, was amply guarded by that divine Precept of *Moſes*, *Exod.* 22. 28. *Thou ſhalt not revile the Gods, nor curſe the Ruler of thy People.* For ſo St. *Paul* applyeth it to *Ananias* the High Prieſt. *I wiſt not Brethren that it was the High Prieſt, for it is written, thou ſhalt not ſpeak evil of the Ruler of thy People.* Which makes it very evident, that the High Prieſt in that Oeconomy was eſteemed a Vicegerent of God and a Ruler of the People.

In the Chriſtian Church Jeſus himſelf, the Everlaſting Counſellor took the Government upon his own Shoulder, *of the Increaſe of whoſe Government there ſhall be no End.*

Iſ. 9. 6. 7.

He was the * Apoſtle and High Prieſt of our Profeſſion, † the Biſhop and Paſtor of our Souls. He was confirmed in that Office by a * Voice from Heaven, and anointed to it with the Holy Ghoſt, and with Power. He executed a Legiſlative and Epiſcopal Authority himſelf whilſt upon Earth. He perfected the old Law, or rather gave a new one in † his Sermon on the Mount. * He gave Power and Authority to others, firſt to the 12. and

* Heb. 3. 1.
† 1 Pet. 2. 25.
* Luke 3. 22.
† Matth. 5.
* Luk. 9. 1, 2.

Luke 10. 1, &c. then to the 70 Disciples to work Miracles, heal the Sick and to preach the Kingdom of God. He sent them two and two before his Face into every City and Place where he would come.

The Apostles were not yet Bishops, nor did exercise any of the Episcopal Power whilst their Lord lived, only they baptized and preached: but when Christ had suffered and was risen from the dead, and ready to ascend into Glory, then that he might leave his Church in the Hands of safe Conservators and Governors, he ordained his Apostles Bishops. The Form of which Ordination and Consecration we have recorded, *Joh.* 20. 21, 22. *As the Father hath sent me, even so send I you. And when he had said this, he breathed on them, and said unto them, Receive ye the Holy Ghost.* He had before ordained them to a sacerdotal Power to baptize, and preach as I have said, but now he gives them a more full and extensive, the same Mission which the Father had given him, *viz.* to do as his Father had empowered him, to ordain and send out, to bind or remit Sins.

John 20. 23.

Accordingly the Apostles, thus empower'd, consecrated and ordained others, investing them with the same Episcopal Authority, which they had received from Christ. The same Holy Spirit which was breathed on them by Christ, by their Imposition of Hands was diffused upon others ordained by them. Even as *Joshua the Son of* Nun *was full of the Spirit of Wisdom, for* * Moses *had laid his Hand upon him.* Thus the * Prophet *Elijah* by the Command of God, anointed the Prophet *Elisha* in his Room. And *the* † *Spirit of* Elijah *rested on* Elisha. And this dropping of the Mantle, and Communication of the Spirit, and Divine Commission, has been derived down from Christ and his Apostles unto this Day, and shall so continue

* Deut. 34. 9.
* 1 Kings 19. 16.
† 2 Kings 2. 15.

in

in despite of the Fury of Men and Devils, for Christ hath promised to be with it *unto the End of the World.* Matth. 28. 20.

Most apparent then it is, that the Rulers over us to whom the Apostle in the Text requireth Obedience and Submission, are the Bishops of the Church. So * *Theophylact*, so *Chrysostome* expresly say. * *In locum.* Περὶ Ἐπισκόπων λέγει. "He speaketh of Bishops, "and these the Bishops of *Jernsalem*, and other the Cities "in *Judea* and *Palestine.* As the Scholiasts upon the Argument of the Epistle affirm. The same thing saith *Cornelius* * *à Lapide*, and other Ancient Commentators. * *Per Præpositos vult Episcopos.*

But after Fifteen Hundred Years ariseth Mr. *Beza*, and he with a particular Sentiment, different from others, interpreteth the Words of all *Ductores*, or Ministers, in general, with a coordinate equal Power in opposition to superiority of Rule, or Episcopal Authority, for he positively tells us, * That the Order of Episcopacy was not then brought into the Church, and this for Two Reasons, the first contrary to common sense, *viz.* The Apostle speaketh in the Plural Number, obey them that have the Rule over you, therefore there was no Episcopal Order. The second, contrary to the credit and veracity of all the Records and Histories of Primitive Churches, which name the very Bishops of the Asian, and other Principal Churches from the Days of the Apostles themselves, and give us the Catalogues of them down to the end of the third Century, the Period *wherein he saith, Episcopacy began by humane and not divine Right*; and yet he assumes it as a Reason for the Rule of Presbyters, *viz.* Because, "The Order of Epis- "copacy

*Beza in locum.*

* *Nondum illum gradum Episcopalem fuisse in Ecclesiam invectum.*

* *Gradus Episcopalis est Ecclesiæ*

*Apostolicæ ignotus.* Beza in locum.

"copacy was unknown to the Apostolick "Age.

But if we look into the true import of the Original Word Ἡγούμενοι in the Text, by which is expressed those that have the Rule, we shall find it to be understood in the sacred Records of those times, of single Persons invested with a superior independent Authority, without a parity or co-ordinacy of Power. * As a Ruler, or Prince, of the People. † A General of Armies. * A Governor of the Jews. † A Governor, or Ruler, of the Nation. * A Governor of a City, are all expressed by this Word. Nay, it is observed, that the late Jewish Writers have adapted the Word into their Language, and when they speak of a Christian Bishop, call him *Egemon.* To close this Argument, no one will certainly claim an equality, or parity, of Rule with Jesus Christ, nor yet with his Apostles. Now the former *Matth.* 2. 6. is styled Ἡγούμενος, *a Governor who shall Rule, or Feed, my People Israel*: The same thing which St. *Peter* calls him, *The Shepherd, or Bishop, of Souls.* And amongst the Apostles, he that was to be Chief is also called Ἡγούμενος, a Ruler.

Ἡγούμενος λαῶν, *which the Latins translate,* Princeps populi. * *Ecclus.* 9. 17. Ἡγούμενος δυνάμεων. † 1 *Maccab.* 13. 18. Ἡγούμενος Ἰουδαίων. *ib.* * *v.* 42. *Ecclus.* † 17. 17. Ἡγούμενος ἔθνους. *Ecclus.* * 10. 2. Ἡγούμενος πόλεως.

אנטון

Ὅστις ποιμανεῖ τὸν λαόν μου τὸν Ἰσραήλ.

1 Peter 2. 25.

Luke 22. 26.

'Tis true, that Presbyters were frequently called, *in partem sollicitudinis* into a part of the care, to advise with the Bishop, to execute his Sentences, and to alleviate his Burden, *sed nunquam in partem dominatûs,* never to divide the Rule with him. Every King has his Counsellors, but Counsellors are not all Kings. Parity is a Contradiction in Government. It is a known Maxim, *Par in Parem non habet potestatem.* Where all are equal, none hath more Right than another to Rule; and

and it must be a Monster of Government, where all Rule and none Obey. A *Hydra*, a Monster of many Heads, fruitful only in monstrous Births, Confusion, Disorder, and endless Change. Which *Leontinus* Bishop of *Antioch* expressed by a significant Emblem, when stroking his old white Head, he said, "when this Snow is dissolved, abundance of dirty Wea-"ther will follow; meaning, that when old Religions are changed (and it is parallel in all Governments) new ones produce only trouble and disquiet. When we once forsake the old Paths, we deviate into endless Labyrinths and Errors. "The want of Episcopal Jurisdiction has proved the "cause of many a bloody Contention, saith St. *Chrysostome* upon the Text.

The only way to prevent Disorders, and to preserve the Church's Peace, is to put in Practise the Apostolical Precept, *To obey them that have the rule over us*, to adhere to the old way, to the Unity of Episcopacy, and submit our selves to this Practice.

§ 4. In the fourth place I proceed to exhort you.

We have several Motives to it, I shall only mention Three, the two first in point of Gratitude, the other in point of Reverence or Honour of the sacred Order.

*Mot.* 1. Because of the great Concern and Care Bishops have incumbent upon them with Regard to their Flocks.

2. Because of the great Utility and Usefulness of this Order in the Church of God.

3. Because of the venerable Eminency and Dignity of it.

*Mot.* 1. Because of the great Concern and Care Bishops have incumbent upon them with Respect to their Flocks. *They watch for their Souls as those that must give an Account.*

St.

St. *Cyprian* ſaith of every Biſhop, "That he doth keep
*Vice Paſtoris cuſtodire Gregem.* "the Flock in the Room of Chriſt the chief
"Shepherd: And therefore muſt give an Account to that chief Shepherd of the Charge committed to his Truſt.

*Cornelius à Lapide* upon the Text ſaith, "All the Honour,
"Reverence and Obedience you can
*Quantumvis Honoris, Reverentiæ, & Obedientiæ deferas Præpoſito, nunquam onus & Periculum, quod ipſe pro te ſuſcepit, adæquabis.*
"poſſibly pay your Biſhop, will fall
"much ſhort of that Peril and
"Weight he ſuſtains for your Sake.
And his Paraphraſe upon it is excellent. "Since ſo heavy is the
*Cum tantum ſit onus Præpoſiti, promptè illi obedito, nè ſi ſis Dyſcolus & inobediens, onus ejus aggraves ſub quo ipſe gemit, dum cogitat quòd pro tua Inobedientiâ & Malitiâ Rationem reddere debet.*
"Charge of thy Biſhop, do thou pay
"him all ready Obedience, leaſt if
"thou art perverſe and diſobedient,
"thou add to his Burthen and
"Grief, whilſt he ſighs to conſider that he muſt give an Account
"even of this thy Obſtinacy and
"Perverſeneſs.

Such, ſo great is the Charge, ſo heavy the Burthen of this high venerable Function, that in the firſt Ages of the Church, Eminent Biſhops went into voluntary Exile, *Nazianzen* into *Pontus*, *Dracontius* into the Skirts of *Alexandria*, rather than endure it. Which being ſo, "It is your Part moſt thank-
*Credas tibi ſalutare quicquid ille præceperit, nec de Majorum Sententiâ Judices, cujus Officii eſt obedire & implere quæ juſſa ſunt.*
"fully to obey, and to do what
"is commanded by your Biſhop, and
"not to judge your Judges, but
"to conceive that to be for your
"Profit which he commands you.
"Hieron. ad Ruffin.

*Mot.* 2. The ſecond Motive of our Obedience is the great Utility and Uſefulneſs of this ſacred Order in the Church of God.

After

After the Aſcenſion of our bleſſed Saviour into Heaven, the Apoſtles according to the Commiſſion which he had given them, went and taught all Nations, baptizing them in the Name of the Father and of the Son and of the holy Ghoſt. They ordained other Biſhops which did the ſame; and they, and thoſe ſent by them went into all Parts of the known World, preaching the Croſs of Chriſt, promulging his Law, planting Churches, and ordaining Biſhops and Elders in every City and Country. They prevailed upon not only the Romans, but the Britains, and the Cimbrians, and Germans to receive the Law of him that was crucifyed. And *Euſebius* tells us, "That ſome of the "Apoſtles paſſed the Seas to "the Iſlands called Britain. And *Nicephorus* treating of the Diſperſion of the Apoſtles, ſaith; "One had *Egypt* and "*Libya* for his Lot, another "the fartheſt Countries of the "Sea, and the Iſles of Britain. But whether *Simon Zelotes* preached the Goſpel here, and was crucified in Britain, as ſaith *Nicephorus*; whether St. *Peter* was a long time in *Britain*, as *Simeon Metaphraſtes*; whether St. *Paul* ſailed from *Spain* hither and ordained *Ariſtobulus* (one of the Seventy Diſciples,) the firſt Biſhop here, as *Theodoret*; or whether *Joſeph* of *Arimathea* (who has moſt Authors of his ſide, tho' perhaps with the leaſt Credibiity) was our firſt Apoſtle, is not my Buſineſs here to determine.

Tit. 1. 5.

Οὐκοῦν Ῥωμαίους, ἀλλὰ Βρεττανοὺς, καὶ Κίμβρους, καὶ Γερμανοὺς δέξασθαι τὸν σταυρωθέντος τοὺς νόμους ἀνέπεισε. *Theodoret.*

Ὅπερ καὶ τὸν Ὠκεανὸν παρελθεῖν τὰς καλουμένας Βρεττανικὰς νήσους.

Αἰγυπτίων δὲ Λιβύην ἄλλος ἐλάγχανε, τοῖς δὲ ἐσχάτοις τοῦ Ὠκεανοῦ, καὶ τὰς Βρεττανικὰς νήσοις ἐρίσαντος ἕτερος.

Ie ſufficeth that this Nation had the glad Tidings of the Goſpel ſounded in their Ears from the Apoſtles, the firſt Biſhops, or by Apoſtolical Men ordained and ſent by them: That they planted a Church here, and ordained Biſhops, Prieſts, and Deacons. For *Anno*

*Dom.* 314. We find Three Engliſh Biſhops, a Prieſt, and a Deacon, at the Council of *Arles* in *France*, called by *Conſtantine*. Theſe Biſhops took care to water the Churches which the Ἡγούμενοι their Predeceſſors had planted. For *Tertullian* and *Origen* both witneſs that the Chriſtian Religion flouriſhed here in the third Century. They defended their Flocks from Hereſy and Rapine. Firſt, from Hereſy; For in the Synod of *Sardica* on the Confines of *Myſia*, called in the Caſe betwixt *Athanaſius* and the *Arians*, if ſome Britiſh Biſhops were not actually preſent, as ſome affirm, yet it is certain, that they approved of the Judgment of that Council in behalf of *Athanaſius* againſt the * *Arians*. The Britiſh Biſhops alſo received the *Nicene* Creed, and very probably their Canons too. Secondly, from Rapine; For when in the Beginning of the Seventh Century, *Auſtin* the Monk was ſent over hither by Pope *Gregory*, to demand the Obedience of the Britiſh Biſhops to that Pope, as OEcumenical Biſhop; in a full Synod they refus'd to acknowledge the Supremacy of *Rome*, or receive the Romiſh Rites. And did not our Biſhops after the dark Centuries, reform us from Popery, when it had prevailed, and reſtore the primitive Doctrine and Diſcipline, ſealing them with their Blood? Have they not been the ſtrongeſt Bulwarks againſt Popery ever ſince, and the Glory of the Reformation of *Europe*? In a late Reign, when *Amalek* prevailed, how nobly did they ſtand in the Gap? And were our Chiefs and Leaders, our true Ἡγούμενοι, guarding their Flocks againſt the treacherous Deſigns of *Rome*, feeding them with Food, and furniſhing them with Weapons proper for them, by their incomparable Writings, and irreſiſtible Arguments giving a deadly Wound to the Romiſh Cauſe.

* *Biſhop* Lloyd *of Church Government.*

But ever glorious in the Annals of future Ages will be thoſe memorable Seven Stars, who with the Courage of an *Athanaſius*, an *Hoſius* and *Ambroſius*, withſtood the Emperor

peror to his Face, and did not forbear to tell him, "That "his diſpenſing Power was illegal, nor could they conſent "that their Clergy ſhould publiſh in their Churches his "Declaration which was founded upon that illegal Power. And when afterwards they were proſecuted with the utmoſt Spite and Rigour, were not careful to anſwer the King in that matter, nor would they ſerve his Gods, nor worſhip the Image which he was ſetting up. A noble Incentive to Zeal, Conſtancy, and Perſeverance muſt it be to us of this Dioceſs, when we reflect that we have one of theſe bright Luminaries ſtill ſhining in our Hemiſphere.

*Mot.* 3. Let us farther conſider the Eminency and Dignity of this ſpiritual Rule. *Melchiſedec* King of *Salem* was Prieſt of the moſt high God. *Aaron* the High Prieſt was the Saint of the Lord. He was Brother to *Moſes* the Prince, and both of them of the Tribe of *Levi.* He wore a Crown upon his Head, being a Mouth and Aſſiſtant to *Moſes.* He had in his Pectoral Twelve precious Stones repreſenting the Twelve Tribes, and his Care over them.

*Gen.* 14. 18.
*Pſ.* 106. 16.
*Exo.*29.6.
*Ex.* 4.16.
*Ex.*28.21.

*Jeſus Chriſt* the Apoſtle, and High Prieſt of our Profeſſion is the Wiſdom of the Father, his Everlaſting Counſellor, the Prince of Peace. His Apoſtles and the Biſhops their Succeſſors, are guided by his Holy Spirit unto the End of the World, are Partakers of his Heavenly Calling, were ſent as he was ſent. They are his Angels, his Stars of his right Hand, the Chariots and Horſemen of *Iſrael.* His Ἡγούμενοι, the Rulers of his People. His Ποιμένες, the Shepherds of his Flock. His Ἐπίσκοποι, his Watch-towers, his Inſpectors over, and Conſervators of his Church. The greateſt of earthly Grandeur has aſpired to this high Dignity. The Princes of the *Mac-*

*Joh.* 20.21.

*tabees* were Kings and Prieſts. Eccleſiaſtical Hiſtory tells us, that *Bartholomew* the Apoſtle came of noble Race, and forſook the Grandeur of a Court to be a Diſciple of Chriſt. *Dometius* a Brother to the Emperor *Probus*, was Biſhop of *Conſtantinople*; ſo alſo were *Probus* and *Metrophanes* Nephews to the ſame Emperor. *Nectarius* a Nobleman and Pretor of *Conſtantinople*, was choſen Biſhop of that See by an Hundred and Fifty Biſhops. *Ambroſe* Lieutenant of a Province, was made Biſhop of *Milan*. *Chryſoſtome* Biſhop of *Conſtantinople* was deſcended from the Senators of *Antioch*, and *Thalaſſius* a Prefect of *Illyrium* was made Biſhop of *Cæſarea* in *Cappadocia*. It is an Aphoriſm equally true in Church and State: *Bleſſed is that People whoſe Ruler is the Son of Nobles.*

I ſhall conclude with a ſhort Admonition.

Firſt, To you of the Laity, who perhaps may think yourſelves to have no Concern here, no Obedience to pay.

But take Notice, I pray, that the Precept in the Text is Univerſal, ſent (as the whole Epiſtle was) to the Cities of *Judæa*, to all the *Hebrew* Converts. You are the Flock over which the ſpiritual Ruler moſt properly watcheth; you daily need his Food and want his Care. We our ſelves, ſaith the Emperor *Baſi-*
8th. Gen. Council. " *lius* in a general Council at *Conſtantinople*,
" ought to be fed by thoſe that rule in the
" Church; we want to be ſanctified, to be bound, and
" looſed. For let a Lay-man be of what Quality or
" Degree ſoever, let him be never ſo Religious, or wiſe,
" or virtuous, ſo long as he is a Lay-man, he is of the
" Fold. And the Emperor *Valentinian* upon the Death of *Auxentius* Biſhop of *Milan*, who was an *Arian*, called the Biſhops together, and deſired them " to chooſe ſuch a Bi-
" ſhop as might both by his Life and Doctrine inſtruct
" thoſe whom he was to govern; and that he might ſee
" ſuch a Perſon ſet up, to whom he that held the Em-

" pire

"pire might cheerfully ſubmit himſelf, *Theod. lib.* 4. "*c.* 6, 7.

Every one hath a Soul which muſt be directed, and that it may be ſo, it muſt remain in Subjection to its proper Guide and Director. Every one of what Quality or Degree ſoever, muſt according to the Apoſtles Advice, *v.* 7. of this Chapter, *Remember them which have the Rule over you, who have ſpoken to you the Word of God, whoſe Faith follow, conſidering the End of their Converſation, Jeſus Chriſt.* Pay them the Honour and Reverence due unto them. * "For whom- "ſoever the Maſter of the Houſe ſends un- "to his own Houſhold, we ought in like "manner to receive him, as we would do "him that ſent him. It is therefore evi- "dent, that we ought to look upon the Biſhop, even as "we would do upon the Lord Jeſus.

* *Ignat. Ep. ad Epheſ.* Biſhop Wake's *Verſion Lond.* 1693. *8vo.*

2. To you my Fellow Brethren of the Clergy, a παρένεσις is leſs neceſſary, becauſe I have need to be directed by you. You know the Will of God, and to whom you are to pay your Honour and Obedience. But let me put you in Remembrance, that ye alſo in your ſubordinate Stations are the Κήρυκες, the Heralds of God; his Miniſters and Stewards of his Myſteries, his Angels, his Meſſengers, his κλῆρος or Portion. Let no Man deſpiſe you, neither be ye ſubſervient to the Will of Men, but conſider whoſe Servants ye are, and what a glorious Character you have receiv'd by the Impoſition of the Hands of the Biſhop.

To you is committed a Share of the great Burthen, an immediate Watch over the Flock; take care to give them their Meat in due Seaſon. By your wholeſome Inſtruction and good Example keep them from wandering and Infection.

But withall keep in your Minds the Thirty Ninth Apoſtolical Canon. *Preſbyteri & Diaconi ſine ſententiâ Epiſcopi*

*copi nihil perficiant. Ipse enim est cujus fidei populus Domini creditus est, & à quo pro animabus eorum ratio exigetur.* Let Presbyters and Deacons do nothing without the Advice and Consent of the Bishop, for to him the Flock of God is committed. *Ignatius* Bishop of *Antioch* almost Thirty Years in the Apostles Days, agreeth fully with that Canon, and saith, Do ye nothing neither Presbyter, nor Deacon, nor Lay-man, without the Bishop. Neither let any thing seem εὔλογον orderly or reasonable without his likeing; for this were unlawful and displeasing unto God.

*Ep. ad Magnes.*

Τὸ γὰρ τοῦτο παράνομον ἐν Θεῷ ἐχθρόν.

Again, without the Bishop let no Man do any thing that pertaineth to the Church.

Μηδεὶς χωρὶς Ἐπισκόπου τι πρασσέτω τῶν ἀνηκόντων εἰς τὴν Ἐκκλησίαν. *Epist. ad Smyrnæos.*

I will leave with you an holy Exhortation of the same blessed Bishop and Martyr. "I ex-

*Epist. ad Magnes. Bish.* Wake's *Version.*

"hort, saith he, that ye study to do all things in a di-
"vine Concord. Your Bishop presiding in the Place of
"God, your Presbyters in the Place of the Council of
"the Apostles, and your Deacons most dear to me be-
"ing entrusted with the Ministry of Jesus Christ, who
"was with the Father before all Ages, and appeared in
"the end to us. Wherefore taking up the same holy
"Course, see that ye all reverence one another. And let
"no one look upon his Neighbour after the Flesh, but do
"ye all mutually love each other in Jesus Christ. Let
"there be nothing that may be able to make a Division
"amongst you; but be ye united to your Bishop, and
"those who preside over you, to be your Pattern and Di-
"rection in the Way to Immortality.

*FINIS.*